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King Street.

TATE

ETMORE.

For the Christian Watchma GOD IS LOVE. "Tis not for all His glory we worship the Mos

Sky; Not theirs the power that raiseth the rapturou Song of praise, Not theirs to sound the chorus through everlasting

desp;
But ah! His tender human love,
Tis this that doth our strong affections move, He came from all His g'ory, to dwell with man below, To tread the paths of wretchedness, to walk the

ways of woe;
For us in human sorrow, to heave the bitte sigh,
And on the cross of anguish in agony to die:

This was his tender human love,—
'Tis this that doth our strong affections move. For the Christian Watchman BETHLEHEM.

Once a music sound ascended, stealing up fro Sounding promise for the future, for the past a

Sung by Seraphims, who poured immortal strains mortal ears, Symphonics of angels mingling with the music the Spheres.

Peace caught up the sound; and sweet responsive melody began, Singing—"Glory in the Highest, Peace on Earth, Good will to Man !"

hove caught up the sound; and joining eagerly the lofty strain, Hailed the sweet prophetic dawning of her never-

Jey caught up the sound; and all harmonious liftd up her voice, And her soul-entrancing music bade the weary

All the old Gods of the nations, heard it in their hoary home,
And a shudder passed among them, for they knew
their hour had come.

MELCHIOR. For the Christian Watchman.

HORTON SKETCHES. NUMBER 5.

BY GAMMA. Who can withstand the power of the Holy Spirit? When it enters into the heart of man, human nature vields to his transforming energy. New feelings and desires s'art up at his commend, and all others are nothing in comparison. Through this influence the consciousness of sin before; and thus awakes repentance, which disturbs the soul till the same Spirit's pardoning voice allays the storm. Thus by a process which is admirably consistent with every variety of human nature, man's heart is renewed and he becomes a new born creature. He is inspired with new motives, and doctrines; and is influen-

ced by new hopes and fears. Old things have passed away, and all things have become new.

How many such changes as these have been witnessed within the sanctified walls of the village church at Wolfville. I love to throw myself back into the past and recall the blessed hours. The vanished scenes return again, and the forms of the departed grow into shape before me. The students fill their old places; the congregation assemble around their venerable pastor. The song of worship arises, sung to wailing tune in the minor key, which sounds like the very voice of a contrite heart; the mournful cadence sinks deeply into the memory to haunt it through a lifejime. Silence follows, of that deep and solemn nature that pest favors the com-munion of the soul with its creator. Then the voice of prayer arises, breaking in upon the stillness in low and mournful tones. The cry utstillness in low and mourntur cours, it is read forth by one is caught up by another; heart answers unto heart, the whole congregations are common emotion. For tion is moved by one common emotion. For thrills with the consciousness of his presence. At last the feeling is intensified and bursts forth without restraint. Old men arise to speak their Saviour's preise, forgetting the torpor of age in a more than youthful enthusiasm; young converts proclaim their exultant joy; wanderers reclaimed to the fold express their fervent gratitude; and broken hearted sinners implore the pardon of God, and the prayers of his people. To such a seene as this it is sweet to turn back, and from the reference, and now cause for these to God and its retrospect, gain new cause for love to God and confidence in his religion. The old village church was a chosen spot for the display of the wondrous power of God, and many yet live to

hom the memory of this place is among the earest which they possess.

It was at such a meeting as this that the stulents of whom I have spoken ceased their last opposition and yielded to the power of God.

The house was crowded. Many of the congrega-

BY PURENESS, BY KNOWLEDGE-BY LOVE UNFEIGNED."-ST. PAUL.

Christian Allatchman

REV. E. B. DEMILL, A. M., Editor.

SAINT JOHN. NEW-BRUNSWICK, WEDNESDAY, MARCH 6, 1861

the meeting went on the struggle grew more se-vere until at las: the power of the Spirit over-last of all, George Commings sacrificed his stub-

vere until at last the power of the Sparit overcame them.

In the midst of a deep stillness of which it
would be difficult to say whether wonder or joy
was chiefly the cause. Alfred Cummings areae.
He was a young man of massive form and suristingly handsome features. His voice was full
and deep, and its tones rang with a solemn em
where in the illege of the westing at
the property of the precise of the p

spoke—"I have dared to lift my puny arm in with new feelings, and a new song in their mouths. Tebellion against the Almighty. I repent of my He came to remain at the College; for he had

George Cammings started as he saw his brother rise, and as he spoke, he frowned and bowed his head to conceal his face. He was a proud and resolute man. Superior even to his brother in muscular power, massive figure, and many beauty, he exulted in his manhood, and second in interest. This has not been award to the deepest ty, he exulted in his manhood, and second interest. This has not been award to the deepest ty, he exulted in his manhood, and second interest.

lank of moral sense exhibited by its people, nor self. However he quickly regained it, and set in a rigid attitude awaiting what might follow.

Yet the Lord was there. Before him the hardest heart must soften. Another areas to follow the example of Alfred Cummings. It was Edward Vincent. The deeply rooted gaiety and thoughtlessness of this young man, which had made him prominent among his companions for opposition to religious influences, and caused his friends to doubt the possibility of any serious feeling in him, had now altogether departed. His manner betrayed his deep distress; his voice was

bid adieu to his former life and seck reconciliation with his God. The scene that now was presented baffles description. The presence of who had visited the idols reported that, mingled expressed by wild outery, or frenzied ex lamation.

Low sighs, helf stifled sobs, eyes streaming with tears even while they were radiant with joy; exclamations of wonder, love and praise; such were the outward signs of the universal feeling.

George Cummings alone refused to share in its g neral expression. To show his coolness, he arose, and taking the snuffers walked about with an air of measurements and the contents of the

The six young men felt it. Each one thought independently for himself; in the mind of each in their earnest efforts to work out the convergence there arose a last and final struggle. As sion of a friend who yet remained behind.

phasis in the silence of the meeting.

"My dear friends, I rise to request your prayers for the conversion ofmy soul to God. I have dared" aid he, and he raised his arm as he with theirs. He came to find their hearts filled sin. Pray for me that I may obtain forgiveness."

He sat down again. A low murmur passed through the congregation. Every heart beat the Gospel.

ty, he exulted in his manhood, and scorned to interest. This has not been owing to the vastness exhibit anything that approached to weakness.

Yet the action of his brother had so startled him that for a moment he almost lost control of him-

manner betrayed his deep distress; his voice was was startled by the intelligence that a singular

graces of religion rapidly enfolded themselves in gence reached us that the leaders of the movement professed to be inspired and had not only and the devotion of his young life to the one aband the devotion of his young life to the one absorbing idea of holiness, marked him out as one prepared for Heaven. So he walked with God, and he was not, for God took him. An early death deprived his friends of a precious treasure, but added another to the many redeemed Saints on high, who on thinking of the place where they received their passport for immortality, look back rejoicingly to Horton.

Robinson followed, eager like the others, to bid adieu to his former life and seek reconcilia.

the most High was felt more strongly than ever before. This was the hour of blessing. Yet the feelings of all were too deep and too strong to be expressed by wild outery, or frenzied ex lamation. Chief of the rebel army addressed a letter to

he arose, and taking the snuffers walked about with an air of unconcern to snuff the candles. Yet in his heart he was none the less moved, and it was from the very force of this man's feeling that he was compelled to resist it by some act that might distract his thoughts.

Tracy fullowed the others. After a briof but severe struggle with pride, and diffidence, he arose. He was carnest and determined.

"My dear friends," said he—"Pray for me. I desire earnestly to be converted. But I fear there is no hope for me." He stretched out his hand and pointed to the stove. "My heart," said he, "is as hard as that stove!"

"Thank God that you feel so!" exclaimed Pather Harding. "Thank God for that!"

Many others followed, to make this meeting memorable." But of them all none were so remarkable as these young men, who thus by one stroke had been brought to a sense of sin. In no others had there been so obstinate a resist-

The house was crowded. Many of the congregation as states of size in an adversion had been converted within but a few days. In others had there been so obstinate a resistance of the surrounding villages had come, so determined an hostility.

They asked for prayers, and prayers ascended to winess the scene. Every student in the College had come, both converted and unconverted. There were brought to desire, A short time and they gained the blessing which they were brought to desire. A short time and they gained the blessing which they were brought to desire. A short time and they gained the blessing which they were brought to desire. A short time and they gained the blessing which they were brought to desire. The tidings that government for these purposes. Chung Wang is still extending the territory. He left an arm, the work and religious tracts, for the with notes, and religious tracts, for the with

no direct reply was given. He was then asked gent chiefs. Singular and wonderful productions whether, in case of an interview with the Emperor, he would kneel to him, as others did. This published, they will attract the attention of all be declined to do.

Christendom, from the humblest believer to the

he declined to do.

On returning to his lodgings af er reflection, he concluded not to kneel to the Emperor, nor any of the kings, also not to accept the state office which had been conferred.

Ournstendom, from the numbers senerer to the Constant of the severely censure for his idea.

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and in the name of Teen Wang, the Emperor, presented h m with a box containing about \$130 bright yellow satin b ots.

The offered gifts and bonors were, however, respectfully declined, as Mr. Roberts thought that the dignity and power of such an office would prevent him from laboring efficiently among the people as a missionary. Kow Wang was surprised and somewhat displassed by this refusal, and told him that the Emparch to the label of the people with the peopl prised and somewhat displeased by this refusal, and told him that the Emperor had already spoken of preparing a Gab-moon, an official residence. "I told him," writes Mr. Roberts, "that I did not want a Gab-moon, I simply wanted a Timpi-tong—a chapel in which to preach the Gospel of Christ. And, as if Providence directs, LETTERS TO A YOUNG MINISTER. he very next day Chung Wang, the Commanderwhose hospitality I am now enjoying, DEAR YOUNG BROTHER: returned, and of his own accord offered to aded the same the next morning, saying, "Send ordinary means of grace, in order to you

the contraint. It is in reference to the request to invite Baptist ministers to preach to the
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quest to inv manner betrayed his deep distres; his voice was broken, and his words few. He simply asked for the prayers of Golt's people.

Now the joy and the wonder nere sed, and the ond of this was awai'ed with impatience. If Edward Vincent could be moved, then there was not only a hope but a certainty that "all the others would follow." Who would come next? was thought by all—"Who next will come to drink of the waters of life?"

The universal desire was quickly gratified. John Vincent arose next, weeping much, and speaking in a faint voice the feelings of his heart. He was a gentle hearted and an earnest youth. Nature, fitted him to adorn and illustrate a Christian had religious reacher of the gospholocken, and his words few. He simply asked for the prayers of Golt's people.

Was startled by the intelligence that a singular political and religious movement was going on among the Chinese, a rebellion had been excited, and mingled with harted for the Tartar dynasty confidence in me, he therefore confided this trust to my charge, making his old religious teacher of religion. "Give thyself to read-decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in that matter, that as he knew and had decided in the stew on modelect in the stew have a list lead of the affair, so th tory. It is altogether important that the Scrip- hours every day over your books, or in you a fact that Teen Wang chooses his themes for ed to, while some extemporaneous effusion has yearly examinations for promotions out of the elicited raptures of admiration. spearly examinations for promotions out of the Scriptures. One of the examinations has just transpired since I arrived, whose there was Noah's flood and the bow in the cloud. And, with this fact before us, none need enquire whether the Scriptures will be read throughout his territory if they can be procured. But Kow Wang says the intention is to make them the school book throughout his kingdom. Does not this promise pretty fairly that a nation shall be born in a day; and as all the kings, something more than half a dozen, concur in this measure, may we not hope these are the ones alluded to who should become nursing fathers in the church of Christ? There is something peculiarly interest-

his strength in overcoming his idolatrous ene-mies? They also break down idols, making the If you will consider the nature of the gospe

On Wednesday Kow Wang sent for him again, and classics, gives important information respect

In money, four pieces of crape, the credentials of the insurgent army, followed by a specifica ion his high office formerly conferred (about as high as the Lord Bishop of London,) together with an official equipment, consisting of a beautiful golisis the only Saviour of sinners; and the depravity den crown, and, for a court dress, a beautiful of the human heart. Then come a collection of bright velow crape robe, of the best quality of Christian hymns, a discussion of the doctrines of rape, lined inside with the same, and a pair of the Trinity, a notice of foreign States, and a list of things forbidden. In this are opium, spiritu-

For the Christian W

In my last letter I directed your attention to vance the fund to build me a chapel, and repeat- the necessity of a diligent attention to the for a foreigner to build you a chapel, and I will own advancement in piety, and your efficiency pay for it." This is very good, generous and kind.

This is very good, generous and forth diligent and conscientious efforts for the The concluding portion of the letter is ex- edification of your hearers. Spend a consider

work for the Lord in China. And to this end mons which they themselves preach have cost the invitation is now hereby extended to all little, if any, time or labor, leaving you to infer missionary Baptists of like faith and order, sustaining a fair standing in their own church whertest this letter may come to, to "come over and help us." The harvest truly is great, but the laborers are few—none but the writer, of whom he is aware, throughout all Teen Wang's terridisers. ares be distributed and the Gospel preached to meditations. You will also often be surprised this people, by which to rectify their errors and and pained to find that sermons which you have save their souls. And now there is every op-portunity to do so; the way is open. And it is

should become nursing fathers in the church of Christ? There is conething peculiarly interests and keep you away from your books and papers. In the country where one is expected to preach officers and people bow down daily, take off his crown and his royal robes, as I have seen Chung low and do, sing one of the songs of Zion in praise gleet study is very strong. But all these tempto God, and then humbly kneel down in a prayer tations to mental indolence you must resist if you to his Maker! May not this be the source of

way clear for the Gospel, worship daily, observe you will see that profound meditation and di-the Jewish Sabbath on Saturday, offer sacrifices ligent study are required on the part of him who the Jewish Sabbath on Saturday, offer sacrifices last the Jews in some measure, and some of them indulge in polygamy, as Abraham and Jacob, David and Solomon did. But these things, I trust, will improve through instruction. Then come, dear brethren, come; don't delay! But truth which relates to the temporal or eteryou that cannot come, please send me a goodly amount of money, with which to print the New please to be intelligible to achief, while the

NO. 10

church. It was hoped that these young men upon whom so many hearts were now fastened would at length be brought in.

The meeting went on with the same solemnity which had formerly prevailed. Very many young converts were there, and these were entlusiated in their expressions of joy, and carnest in the wish is presented when one converted who had a lew days, before had been carless and even hostile to religion now repoicing in proclaiming its blessed power.

The six young men (eli it. Each one thought resistance to religion, now rivalled each other independently for himself: in the mind of the proclamations, from the insur
"he had it placed on the table in frint of the down hefore chase to the part of the same she ded down hefore the same solemnity on the name of the part to others. One of their number still remained unchanged. For him now their prayers at the table where we can."

At dinner food and three cups of tea were offered to Shangti. Kow Wang apologized for this act of idolary.

On the following day in another interview, the story apologized for formed even hostile to religion, now respecting the part that which is presented when one converted when one all circle around the doctrine of the cross, prove its necessity, indicate its civine origin, unfold its meaning, reveal its operations in the individual soul, and throughout communities, and add new interest to its oft repeated truths.

Can he be called a preacher of the gospel who does not diligently study the scriptures, and use every means to gain information on the great sub-ject which he professes to explain and enforce. Is that a gospel sermon which, treating of a theme which relates to the salvation of the soul, a theme which is the core of the Bible center and the sun of all important truth, is only a repetition of words, or ideas which the hearers

have listened to from infancy.

Moreover, the mind requires exercise and study, else all its energies will become enfeebled. It will elaborate no new ideas, and will lose its grasp on those which it already has gained. On the other hand by persevering in a course of thought and study it will continually gain in power. No ideas a e so well fitted to feed the mind and stimulate it to activity as those wh are related to the gospel. Illiterate men have been able to put forth great power through the study of the gospel, and the truths with which it is connected. On the other hand, when these are not attended to, when the greatest themes which can exercise the intellect awaken no thought, prompt to no investigation, the mind is positively injured. No man who is engaged in intellectual pursuits will re'rograde so rapidly as a lazy minister. To the mind of the preacher, the gospel is a st mulant or an opiste.

The minister who does not grow in knowledge cannot interest his congregation. His themes will be commonplace, his ideas wearisome by their sameness; he feels little enthusiasm in presenting them, to his audience, and they are happy when the so called sermon is concluded. Soon they will conclude that their minister's useful-ness is no more, and endeavor to dissolve the connection between them. Episcopos.

For the Christian Watchman What Sunday School Scholars can do for the Cause of Christ.

Sunday School Scholars are willing and able to do far more for the extension of religious truth than we commonly suppose, A vast amount of energy and ability is dormant, because not called into activity. We can give a striking instance of the good which Sunday School Scholars can accor In Jan. 1854 seven lads met in a work shop

in this city (St. John.) to organize a Jovenile Missionary Society. They had no model to guide them, no predecessors in whose footsteps they might follow; still they formed an organization—framed a constitution and bye-laws, elected their officers, decided to call their organization the Brussels St. Baptist Juvenile Missionary Society, and resolved to meet on the first Tues day of each month for the transaction of business.

They continued to meet at this place—the work shop, until it was destroyed by fire, when they asked and obtained leave to hold their meetings in the vestry of Brussels Street Chapel-th originators being members of the Sunday School in connection with that church. The Society however was independent of, and distinct from, that organization. There has been a gradual increase of the Society until they number one hundred. Soon after the Society was organized it em-

Soon after the Society was organized it employed Bro. Newcomb as its missionary, for a short time. His labors were performed in Westmorland County. At the close of the engagement with him Father Ring was employed as city missionary. Meanwhile the two Baptist churches in the city were, through the pessevering efforts of this Society induced to procure a lot of land, and to build the place of worship

lot of land, and to build the place of worship now known as the Marsh Bridge Meeting House.

The missionary, Rev. Mr. Ring, succeeded in establishing a Sabbath School, and meetings on the Sabbath and through the week in that localify. During the period of his engagement he also kept up meetings in the Bethel in the city. The labor in connection with this Mission proving to be too arduous for one of his years, the Society then procured the services of Rev. E. B. DeMill. During the period of his connecten with the Society souls were converted, and a church organized.

chu ch organized.

We fairly conclude that the Meeting Ho the Sabbath School, and the March Bridge
Church are the legitimate offspring of the Brassels
Street Juvenile Baptist Missionary Society.
At the close of Bro. DeMill's engagement
with the Society, the March Bridge Church en-

with the Society, the Marsh Bridge Church engaged him as its Pastor.

As the Juvenile Society was now without a missionary: and as there appeared to be on the part of some members of the N. B. Baptist Home Missionary operations should be conducted by themselves; the Society after due consideration decided to support a native pastor in Burmah under Bro. Crawley. This resolution was carried out. In addition to the above mentioned opera-